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1903

Homer B. Hulbert A.M., F.R.G.S.,

Editor.

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# THE

## KOREA REVIEW

JANUARY 1903

### A Notable Paper on Seoul.

Volume II, Part 2, of the Transactions of the Korea Branch of the Royal Asiatic Society has appeared during the past month. It contains a paper on Han-yang (Seoul) by Rev. J. S. Gale, B. A., accompanied by a map of the city. After giving a list of the Korean works referred to in the preparation of the paper, Mr. Gale gives us a most interesting and exhaustive historical survey of this city from 18 B. C. down to recent years, describing the main events of the founding of the city and its alternate occupation by Ko-guryŭ and Päk-che, until Silla took the Peninsula, its elevation to the honor of being the South Capital of Koryŭ, its further elevation to its present status as Capital of Korea and its subsequent vicissitudes. Many of the traditions clustering about the city and its various historical places are given in most entertaining form and we get a clear view of the enormous antiquity of the place. Special attention is given to the events connected with the building of the various palaces and other public buildings.

After the historical summary follows a valuable list of points of interest in Seoul, each being accompanied by a numerical index to the map so that the places can be definitely located by the reader. Eighteen *kungs* or palaces are specifically mentioned; then a large number of other places, such as the city gates, the altars, the temples, the bridges and the different divisions of the city. We are also told the different

localities in which various articles are sold or manufactured.

Some curious instances are given in which prophecies about the city are said to have been fulfilled.

This very valuable paper closes with a translation of a description of Seoul given by a Special Ambassador to Korea in 1487, named Tong-wŭl. It is certain that this is the most valuable "find" that has been made for many a day in Korea, for it gives us a clear and full account of things as they actually appeared four hundred years ago in Seoul. It shows what changes have been made and what things have remained unchanged. Looking from the top of Sam-gak-san he observed "Myriads of pine trees cover the country." This is hardly true today. His description of Peking Pass as it was four centuries ago would not have to be changed by a syllable to describe its condition ten years ago. In saying that the tiles on the gates and smaller palaces are like those on public offices in China, he doubtless referred to the colored tiles, not a few of which can be seen about Seoul even yet. He says "The Streets are straight, without crook or turn." He must have kept to the big street, or else time has worked marvels of change. Pork must have been a favorite dish in China, for the envoy says he saw an old Korean eat pork for the first time, "and he ate it as though in a dream." An ambrosial feast, surely. Reading this remarkable account we marvel how a country and its people could have changed so little in four centuries. Then, as now, ponies were used to carry burdens, coolies carried goods on their backs and women carried bundles on their heads. Not an inch of progress, in the matter of transportation, during four centuries!

A complete description of all the interesting points in Seoul would fill a thick volume, but Mr. Gale seems to have selected the points of greatest importance and has treated them in a most entertaining and instructive manner.

With the permission of your readers we will give a few additional notes on Seoul which are of secondary importance and yet may be of interest to some of the readers of the *Review*.

#### NOTES ON SEOUL.

Seoul contains forty-nine *pang* (坊) or wards. The central part of Seoul contains eight, the eastern part twelve, the



southern part eleven, the western part eight and the northern part ten. These include the district outside the south and west gates and the suburbs along the electric road nearly to Yong-san..

Each *pang* or "ward" is composed of several *tong* (洞) or neighborhoods. This word *tong* means literally a valley or ravine. In ancient times people preferred to build their villages among the foothills of some mountain, on the top of which they had their fortress. When news came that the wild peoples were about to attack them they could easily run up into their fortress and be safe. So the term valley or ravine came to be synonymous with village, and when a town grew to the proportions of a city each little valley or water-course was called a *tong*. In time even this distinction wore off and a *tong* came to mean simply a small division of a town. And yet this designation is preserved in its original significance in many of the divisions of Seoul. For instance Chang-dong means "Long Valley" and applies to a single long street running up a water-course to the side of Nam-san. Whe-dong means "Joined Valley" and it is composed of two water-courses coming down from Nam-san and joining to form a single stream.

Chŭng-dong, in which most of the foreign legations are found, consists of a single valley, though it has somewhat overflowed these bounds. It is so named because of Queen Chŭng, the wife of the founder of this dynasty, whose tomb stood for a short time where the present palace stands. We often hear this neighborhood called Chŭng-ni-kol which is merely a corruption of the word Chŭng-neung-kol or Chŭng's Tomb Valley. In this word the *kol* is the native Korean for the Chinese derivative *tong* (洞)

Sang-dong is the district where the present German Consulate stands. The origin of this name is a rather peculiar one. Four hundred years ago that district was called O-gung-kol, or Five Palace District, because it contained five residences that were so large as to be almost palatial. But one of them was haunted by a fearful ghost who, in the shape of a general, armed *cap-a-pie*, would go riding through the gate at midnight on a fiery charger at full speed. No one dared live in the house, and it was quite deserted. One day a Mr.

Sang came up from the country to try the national examination. He was poor and had to put up at an inferior inn, in the vicinity of this haunted house. Early in the evening he heard some men quarrelling and went out to learn the cause of it. He found them disputing as to whether there really was a ghost in the silent mansion across the way.

Mr. Sang hastened to the man who was nominally in charge of the haunted place and asked if he might sleep there. Permission was given and with his single servant he entered the silent courts and opened up one of the rooms. His servant swept it clean and made it ready for his master's occupancy and then bolted. He did not care to experiment.

Sang sat down beside his lighted candle and began to study his characters. Midnight came and yet he did not retire. About one o'clock he heard a masterful voice at the gate shouting, "Earth-box, Earth-box, open the gate." Then from a point directly beneath where he sat came a muffled voice in answer. "You can't come in to-night, for Prime-Minister Sang is here." Then he heard the sound of tramping feet receding in the distance and he knew that he would see no ghost that night. But why had the voice called him *Prime Minister Sang*? He was no prime minister. His highest ambition had never soared beyond a modest magistracy in his native province. He must know more about this curious affair, so he determined to consult the oracle himself.

"Earth-box, Earth-box," he called out in commanding tones.

"Who is it that calls?" answered the voice from below.

"Tell me who you are and how you come to be called 'Earth-box.'"

"Well, years ago some children who lived in this house were playing in the yard. They made a rough box of clay and placed in it a rude effigy of a man. They tore from the front gate the colored picture of the general which was placed there to frighten away spirits. With these pieces of paper they lined the earthen box and then buried the whole beneath the floor of the room where you now are. This was too good an opportunity for any wandering imp to lose, so I came in and occupied the effigy as my home. And the spirit

of the General, for the same reason, rides his phantom horse into the compound each night."

Sang's curiosity led him no further. He blew out the candle and lay down to sleep. In the morning he called in a carpenter and a coolie and unearthed the "Earth-box" and destroyed both it and its contents. The spell was broken and no ghost ever appeared again. Sang's ownership of the mansion was never questioned and the whole neighborhood rejoiced that the spirits had been exorcised.

Some time after this Sang was going along the road near Mo-wha-kwan where the Independent Arch now stands. It was raining in torrents. As he passed the old arch, that is now removed, he heard a voice calling him from above. He looked up and saw an old man sitting on the very top of the gate.

"Look," said he, "look back at your house." Sang did so and at that instant a flash of lighting was seen to fall exactly where his house stood. He hurried back to it expecting to find it in flames but instead he found that the bolt of lightning had entered the ground in the center of his yard leaving a great hole ten feet wide and of unknown depth. This slowly filled with water and Sang stoned it up and made a well of it. This well can be seen today just beside the road leading up to the German Consulate. Most people have forgotten how this well originated but there are still old men who call it the "Lightning Well."

When the king heard of all these wonderful doings he called in Sang and gave him a high position which eventually meant the prime-ministership. From that time the district where Sang lived was called Sang-dong.

Pak-tong is also called Pak-sŭk-kol or "Wide Stone Neighborhood." This is because the street was formerly paved with wide flat stones. These stones have since been removed or covered up, but the name still remains in part.

Sa-dong takes its name from the fact that it was anciently the site of a celebrated monastery, so it is now called "Monastery Neighborhood." A part of Sa-dong is called T'ap-Kol or Pagoda Place.

Chŏn-dong or "Law Neighborhood" is so called because formerly it was the site of a medical bureau called Chŏn-eui-gam or "Medical Law Office."

Yŭn-dong, also called, Yŭn-mot-kol, as the name signifies means "Lotus Neighborhood." A very wealthy man named Yang once lived there and he had a large and beautiful lotus pond which eventually gave the name to the neighborhood.

Chu-dong, or Chu-ja-gol, "Type Neighborhood," received its name from the fact that this was the place where the makers of wooden printing type lived.

P'il-dong means "Brush-pen Neighborhood" because that was the place where the pen making industry was carried on.

Meuk-tong, or Mŭk-chŭn-gol, meaning "Ink Neighborhood." The meuk is the Chinese sound while the mŭk is the Korean sound. It is a curious case of the double pronunciation of a Chinese character. Of course the Korean mŭk came from the Chinese meuk but why the same neighborhood should be called Meuk-tong and Mŭk chŭn-gol is a curiosity. The story goes that in that neighborhood lived a man who could write Chinese characters very finely. He used a piece of linen (chŭ) to write on instead of paper, and after writing he would wash the linen out, as one would wash a slate. So the stream running by his house was always dyed black with the ink; hence the name.

Sa-dong (differing from the "Monastery Neighborhood," Sa-dong, in that the *a* in the latter is short while in the former it is long) or Sa-jik-kol, "Land-spirit-altar Neighborhood," is so named because of the altar which is situated there.

Eun-hang-dong or "Ginko Neighborhood" takes its name from an enormous ginko tree which used to grow there, but has since been destroyed.

Yuk-kak-tong means "Six-corner-house Neighborhood." Formerly a prince had a palace there whose roof was so constructed that it was called six-cornered. This does not mean hexagonal, but a particular description would take us too far into the technicalities of Korean architecture.

Wŏn-dong, "Garden Neighborhood," takes its name from the fact that near that place is a royal garden or Wŏn.

Kyo-dong was originally called Hyang-kyo-gol which means "Country School Neighborhood." This was its name during Koryŭ days, but after this dynasty began and Han Yang was no more "Country" but "Capital," the name was retained in part, the "Country" being dropped.

At the time when the great political parties arose in Korea, about 1550 A. D., there were but two parties, the Tong-in, and the Sū-in, "East men" and "West men," Each faction dug a lotus pond for itself, a Yūn-mot. The "East men" had theirs in the present Yūn-dong and the "West men" had theirs outside the West gate about half way to the arch. Both these ponds still exist. It is said that the waters of these ponds would rise and fall in unison with the fortunes of their respective sides. When the "East men" were in power their pond would be full and the other one nearly empty; and *vice versa*. Later the Nam-in or "South men" party had a pond outside the South gate and the Puk-in or "North men" party had one somewhere, but its exact position we do not know.

Chǎ-kol, "Purification Neighborhood," is not so called from the special abstemiousness of its denizens but because in former times it was a favorite haunt of *Mudang* or female fortune-tellers. These were often called upon to offer prayers for the dead, a thing that is done today only by Buddhist monks. This act is called *지을닌다* and is used only in reference to petitions for the dead. The base of this word is *지* or *chǎ* which is defined as *purification as by fasting*. This was in preparation for the act of worship. So the neighborhood was called Chǎ-dong.

T'ā-pyŭng-dong, just inside the south gate, is so called because it was the site of a reception hall where Chinese ambassadors were entertained; the hall being called T'ā-pyŭng-gwan or "Great Peaceful Hall."

Kū-bok-kol or "Tortoise Neighborhood." In Koryū days a great monastery stood here. In the inclosure stood the stone figure of a dog. It was not called a dog, for a dog is a low-grade animal, but it was called a tortoise, as a euphemism. This stone figure still stands there and forms one of the oldest relics to be found in Seoul.

Sāng-Ṣa-dang-gol="Life Tablet-house Neighborhood." When the Chinese generals Yi Yū-song and Yang Ho came to Korea and helped Korea overcome the Japanese at the time of the great invasion in 1592, the Koreans secured portraits of these two men and placed them in a shrine. This is customary only after the death of the person to be honored.



But in this exceptional case it was done while the generals were still living. For this reason it is called the "Life Tablet-house" or "Still Living Tablet-house." A stone tablet was also erected. Both the tablet house and the stone are still to be seen in Sǎng-sa-dang-gol.

## Review.

### KOREAN FOLK TALES.

The current number of the Transactions of the Korea Branch of the Royal Asiatic Society contains a paper by Prof. H. B. Hulbert, F. R. G. S., on Korean Folk Tales, which is of permanent value. In this department of scientific study in Korea Prof. Hulbert is an acknowledged authority and in this paper he has presented us with a vast fund of information concerning the common folk-lore of the Korean people. Our only regret is that the necessary limits to his paper compelled him to pass by with only a reference, in places, to some of the treasures which lie hid in this inviting field of investigation.

As an introduction to the subject Prof. Hulbert indicates the scope of folk-lore and its position in Korea. He then gives us the following classification of Korean folk-tales, viz. : Confucian, Buddhistic, Shamanistic, legendary, mythical and general. This classification is an accurate and acceptable one and fairly covers the subject. It recognises the existence of the two schools of scholarship in Korea, Confucian and Buddhist, and we are given a very interesting account of the antagonisms and conflicts which have marked their history.

Following this general introduction comes an interesting characterization of the romance literature of Korea. To one familiar with this literature the force of the remark that "While these stories are many in number they are built on a surprisingly small number of models," is apparent. But this lack of variety in plot and movement in tales of fiction is a feature of all literatures in their infancy.

In dealing with the Shamanistic class of folk-tale, each paragraph of the paper before us is only an index to a whole chapter of very interesting and valuable material. Innumerable stories of the Fox-woman, Br'er Rabbit, Old Man Frog, and the Pheasant, are floating about, replete with accounts of local life, customs and superstitions; many of them pointed sharply with a very apparent moral.

Prof. Hulbert tells us that there is a great difference between occidental and oriental myths. "Greek mythology is telescopic; the Korean is microscopic." This is very true and yet I think it will be admitted that one is as valuable, in the final analysis, as the other. Does it not require as strong an exercise of fancy to invent a reason to explain why bed-bugs are flat, and sparrows leap, and magpies strut; for the small waist of the ant, the black spot on the louse, the eyeless worm and the side-gait of the crab, as it does to explain solar phenomena by the myth of Phoebus Apollo or to imagine the cirrus clouds to be flocks of sheep in the sky? Possibly it is only a question of environment and the *projection* of fancy, rather than a question of the *power* of fancy. The Greek with his outdoor pastoral life became familiar with sun and moon and cirrus clouds—the telescopic world; while the Korean in his more confined and indoor life had his fancy drawn out to the familiar scenes of such life, bugs, etc., or as the reader has so happily expressed it—the microscopic world. But after all, Phoebus Apollo and "heavenly flocks of sheep" carry us into the domain of Greek poetry, and when we turn from pure folk-lore into the world of Korean poetry we find the fancy soaring into a more attractive world. Instead of the side-gaited muddy crab, we have the lordly flight of the wild goose; instead of the narrow-waisted ant and the black spotted louse we have the rainbow-colored butterfly dancing amid a wild rout of flowers.

In conclusion it may be well to note that only a portion of the mass of stories to which Prof. Hulbert points are published. Many of them are still preserved only in the manuscript works of famous literati, while a much larger number of them are handed down from generation to generation by oral tradition. The Royal Asiatic Society will do a valuable work in inducing students to gather up from the con-

versation of their Korean friends as many of these stories as possible.

We are grateful to Prof. Hulbert for this very valuable contribution to our knowledge of things Korean. Written in faultless style, the paper is progressive in its handling of the theme, and maintains the interest of all who read it from start to finish.

GEO. HEBER JONES.

### **“All’s Well that Ends Well.”**

The only true and reliable account of the origin of the An-ju branch of the great Kim family in Korea! It began in penury and ended in opulence; it began in obscurity and ended in the white light of Royal favor.

Kim of An-jū, some centuries ago, was “only great in that strange spell—a name,” and even that name was in evidence mainly on pawn-tickets. Finally things got so bad that he was driven to that (shall we say last?) resort of the indigent Korean gentleman, the I. O. U. As he had never done things by halves, except to half starve, he went to a distant relative in a near-by town, or a near relative in a distant town, it matters not, and asked him if he had a matter of ten thousand cash about him. Now ten thousand cash in those days was equal to ten million in these degenerate times. The size of the request fairly staggered the relative, but it was made so blandly and with such infantile certainty of an affirmative answer that he had not the heart to say no. So Kim departed with a pony-load of the wherewithal.

As he was approaching the ferry by which he had to cross the Nak-tong River and looked down upon the valley from the top of the hill, he saw two persons on the bank of the river acting in the most unaccountable manner. One was a man and the other a woman. First the man would rush toward the water’s edge as if to cast himself in, but the woman would run after him and catch him by the skirts of his *turumagi* and pull him back. Then after a little blind pantomime (for Kim was too far away to hear the colloquy) the



woman would try to throw herself in, only to be rescued by the man.

Kim's curiosity impelled him to the river's bank, where he inquired what it was all about. It appeared that the man was an *ajun* or yamen-runner of the neighboring prefecture, suddenly called upon to render his accounts. Was not this enough to daunt the soul of almost any *ajun*? He was in arrears ten thousand cash and was trying to end his life by suicide, but his wife seemed to have other plans for him. Having dragged him from the brink she would threaten to commit suicide herself if he did not desist, and then he would have to drag her from the brink.

The reader will instantly surmise that Kim handed over his money to the grateful pair; for, unlike Newton's (or some one else's) law of gravitation, Korean altruism in *fiction* varies directly with the square of the distance—from the *fact*. They thanked him profusely and begged to know his name. He said it was Kim, but where he lived he would not tell.

So home he went and worried along as before. About this time he used to receive visits from a mysterious guest. It was a monk, who would tell nothing about himself, but who would come at night and sit till the small hours of the morning talking to Kim. This created something of a scandal, but Kim was such a good Confucianist that people supposed he was immune to Buddhist heresy.

His hour came, and calling his son he said, "I am about to die. Do not enter my body until you have inquired of the hermit monk where my body should rest. He will show you a propitious place. This is the word he left with me when last we met." Then Kim turned to the wall and died.

In obedience to his command the son shouldered the body and tramped northward over the mountains to the town of Yang-geun where the hermit was said to live. High up on a mountain he found the recluse sitting in holy meditation. He greeted the son impassively and pointed far down the valley to where the roof of a magnificent building appeared above the tree tops.

"Your father must be buried on the site of that edifice." The astonished young man carefully deposited his burden on the ground, wiped his brow and heaved a sigh of despair. It

was hard enough to bring that burden all the way from An-ju without being told that he would have to buy a magnificent building and tear it down before he could lay his father's ashes to rest. The hermit had been mocking him. No? Then how was the impossible to be accomplished.

The hermit motioned him to follow, leaving the body on the ground. Night was falling and by the time they reached the high wall of the yard which surrounded the building, it was quite dark.

"Now get on my back and look over the wall. It may be something will come of it." The young man had no sooner gotten his face even with the top than the hermit gave him a mighty heave which threw him completely over the wall and landed him in a mass of shrubbery. Something had "come of it" with a vengeance. He would now be caught for a thief and beaten, perhaps to death. So he lay still a while trying to think of some plan of escape.

As he lay there he saw a woman emerge from the building and ascend a sort of altar made of handsomely carved stone. She knelt and began to pray *that she might find the man who had been so good to her and her husband. His name was Kim and he lived near An-ju.* At this the young man sat up in wonder. He had heard his father tell the story often and he began to see some light through the dark methods of the hermit.

Just then one of the house guards spied him. He was seized and bound. They dragged him before the master of the house.

"Who are you, and what do you here?"

"I am a Kim of An-ju and I have brought my father's body to bury it in Yang-geun."

"Kim of An-ju! Is there more than one family of Kims then?"

"No we are the only one."

"At last our search is finished. And so your father is dead. Let us go and see his face."

They went together at dead of night and found the Hermit quietly sitting by the body. It was the face they sought. They told the young man that since that kind act of his father

they had prospered and that they had laid aside half of all their gains for him and his heirs.

So the grave was dug on the site of that house and Kim's son reaped a rich reward for his father's former kindness. And many a Kim today points back to that humble thatched cottage in An-ju and says with pride;—

"I am an An-ju Kim."

## A Leaf from Korean Astrology.

### THIRD PART.

The next division of the book which we are discussing deals with the methods of driving out the imps of sickness from the human body.

Now the human body is subject to two kinds of disease, one of which is natural and can be cured by medicine, and the other occult and caused by the presence of an evil spirit. In their ignorance men have tried to cure both kinds by medicine, but this is foolish. The Hermit Chang laid down the rules for exorcising the evil spirits of disease, and he wisely said that if the exorcism did not succeed it was a sign that the disease was one to be cured by medicine!

Different diseases are likely to break out on special days of the month, and this division of the book tells what diseases may be expected on certain days, and which spirit is the cause. Whichever one it is, the work must be begun by writing the name of the imp on a piece of paper, together with the point of the compass from which he comes, wrapping five cash in this paper and throwing that whole to the imp.

If the disease comes on the 1st, 3rd, 4th, 5th, 8th, 16th, 17th, 19th, 21st, 22nd, 24th, 26th, 27th, or 30th of the moon, yellow paper must be used in exorcising the imp. On any other day white paper is to be used.

Then follows a table of the diseases which may be expected on the different days of the moon.

*First day.* The South-east, "wood" imp, which was formerly the spirit of a man who died by accident away from

home, controls this day. There will be headache, chills, loss of appetite. The cash wrapped in paper must be taken forty paces toward the south-east and thrown.

*Second day.* The South-east imp, formerly the spirit of an aged female relative controls this day. Headache, nausea, fever, weakness. Go thirty paces south-east and throw the paper.

*Third day.* The North imp, formerly the spirit of a relative who lived in the north. Headache, chills, great discomfort, loss of appetite. Go twenty paces north and throw the paper.

*Fourth day.* The North-east imp, formerly the spirit of a man who came to visit at the house. Headache, nausea, body "heavy." Go fifty paces north-east and throw the paper.

*Fifth day.* North-east imp, from some walled town to the north-east. Nausea, chills. Go fifty paces north-east and cast the paper.

*Sixth day.* East "wood" imp, formerly the spirit of a yellow-headed man. Body heavy, aching all over, the mind clouded. Go forty paces east and cast the paper.

*Seventh day.* Southeast, "earth" imp, formerly an aged man. Chills, nausea, legs and arms "heavy." Go thirty paces south-east and throw the paper.

*Eighth day.* North-east, "earth" spirit, formerly the spirit of a woman. Knees ache, chills, weakness. Go north-east twenty paces and cast the paper.

*Ninth day.* South imp, formerly the spirit of a female relative. Nausea, weakness, whole body in pain. Go thirty paces south and throw the paper.

*Tenth day.* East imp, formerly the spirit of a man who died away from home. Fever, chills, head-ache, body and limbs aching, mind clouded. Go east forty paces and throw paper.

*Eleventh day.* North imp, formerly spirit of an injured woman. Acidity of stomach no appetite. Go north forty paces and throw paper.

*Twelfth day.* North-east imp, false spirit, counterfeit spirit. Nausea, fever, hands and feet cold. Go northeast thirty paces and throw paper.

*Thirteenth day.* Northeast imp, formerly spirit of a young man. Indigestion, dysentery, loss of appetite. Go north-east fifty paces and throw paper.

*Fourteenth day.* East "house" imp. Indigestion, hands and feet cold, no appetite. Go east thirty paces and throw paper.

*Fifteenth day.* South imp, "water and fire" spirit. Fever, chills, nausea, loss of appetite. Go south thirty paces and throw paper.

This will show the general style of exorcism, in which we find that indigestion or dyspepsia is in every case the underlying evil, and that a good dose of castor-oil would "exorcise" it without difficulty. For the 16th, is a S. W. imp, spirit of a relative; 17th, West imp, spirit of young woman; 18th, S. W. imp, spirit of a poisoned man; 19th, N. W. imp, spirit of injured woman; 20th, N. E. imp, "house" spirit; 21st, N. E. imp, spirit of young relative; 22nd, N. E. imp, house spirit; 23rd, South imp, spirit of man who died away from house, diagnosis insomnia; 24th, S. W. imp, spirit of a matricide; 25th, West imp, "gold" spirit, an aged imp; 26th N. W. imp, spirit of a portrait painter's house, diagnosis vertigo; 27th, East imp, spirit of a man who died by drowning; 28th, North imp, spirit of dead girl; 29th, S. E. imp, "Earth" spirit; 30th, East imp, "mountain" spirit, of a young man.

In summing up this division we see first that it is of Buddhist origin, having been given by a Buddhist hermit; second that the imps are all spirits of people or animals that have died; third that very commonly it is the spirit of a dead relative, showing how this subject and that of geomancy are connected, since the health and happiness of an entire clan may depend upon whether a member of the clan is properly buried or not; fourth that the hermit was wise in confining himself to diseases that pass away of themselves in a day or so if nature is allowed to do its work!

The next division of the book deals with another method of curing disease, if the method given in the last section is unsuccessful. It is done by consulting the Yuk-kap (六甲) or cycle of sixty years, which is supposed to form the limit of an ordinary life-time. Each year is represented by two characters. The first of the two characters is called kan (干)



or stem, and the second of the two is called *chi* (支). There are ten of the *kan* repeated in order six times and twelve of the *chi* repeated five times, thus making sixty combinations.

If a man follows the directions for the days of the month and still does not recover, he must then consult the ten *kan* and if he still is ill he must consult the twelve *chi*. Now not only are the years designated by the *Yuk-kap*, but the months, the days of the month and the hours of the day are also designated by it. As there are sixty names in the cycle and only twelve months in a year it takes about five years to cover a full cycle of months, though the intercalary month causes a discrepancy. As there are thirty days in some months and twenty-nine in others it takes about two months to fill one day cycle, but the irregularity in the number of days in a month causes a discrepancy. As there are twelve hours in a day according to Korean count, it takes five days to fill a full hour cycle. A man does not consult the month or hour cycle, but only the day cycle. It is always done at night. The ten *kan* are 甲, 乙, 丙, 丁, 戊, 己, 庚, 辛, 壬, 癸, and the twelve *chi* are 子, 丑, 寅, 卯, 辰, 巳, 午, 未, 申, 酉, 戌, and 亥.

If the disease begins on the 甲 or 乙 (*Kap* or *Eul*), day it is caused by the imp *K'ei-ch'un-po*.\* Wrap eight cash in blue paper, go forty-nine paces east, call the imp's name three times and throw the paper toward the east.

庚 or 辛, *Kyŭng* or *Sin*, day's illness is caused by the imp *Mǎng-bun-ch'u*. Wrap nine cash in white paper, call imp's name four times. Go west thirteen paces and throw the paper.

壬 or 癸, *Im* or *Kye*, day's illness is caused by the imp *Eui-mu-sǎng*. Wrap six cash in red paper, call imp's name once, go north eighteen paces and throw the paper.

This finishes the ten *Kan*, since they are taken in pairs. Then we take up the twelve *Chi* which are to be consulted if the preceding treatment has not proved effective. This is done as follows :

子, *Cha*, day's illness breaks out because some one has

\* As the native character only is given we cannot translate this. It evidently is composed of Chinese words.

come to the house from the north or because the south-east corner of the house has been repaired. The imp's name is Ch'ün-jūk. Make four bowls of gluten rice, add salt and sauce, prepare one cup of wine, draw the picture of four horses on a piece of paper, go north nineteen paces, call the imp's name three times, and throw the food, wine and paper to the north.

丑, Ch'uk, day's illness comes because, although the man has lately moved his residence in a propitious direction,\* he has repaired it on the west side, and so the spirit of *New Year's Eve* has punished him. Or it may be because money or food has been brought to the house from the east. The imp's name is Ch'ün-gang. Make seven bowls of gluten rice, add salt and sauce; prepare one cup of wine, draw a picture of seven horses on a piece of paper, go west ten paces, call the imp's name three times, and throw the rice, wine and paper.

寅, In, day's sickness arises because, though he has moved his place of living in a good direction, something has been brought from the south-east. Or it may be because wood from a very old tree has been brought to the kitchen and thus offended the kitchen spirit. The imp's name is Tong-noe. Prepare seven bowls of millet, salt and sauce, one cup of wine, seven horses on a piece of paper, go north forty-nine paces and call the imp three times and throw the food, wine and paper.

This is continued through the twelve different *chi*, but as they are all nearly alike we need not give them in detail. Some of the other causes for disease are worth mentioning, namely the mending of a well to the south, the bringing of different colored cloth, the mending of a gate, the mending of a stable or kitchen. The different kinds of food presented or thrown to the spirit are gluten rice, millet, sorghum and white rice. In every case the picture of horses on the paper is essential.

The next division of the book tells us briefly what are the fortunate directions in different years. For instance in Im-in year the N. W. by W. direction; and if a man wishes, for

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\*There are special times and special directions only in which a man can move.

instance, to move in that year he must buy a house N. W. by W. of his present dwelling.

Then we are told what evil spirits dominate particular months of the year. For instance the first, fifth and ninth moons are haunted by the N. N. E. imp. the second, sixth and tenth moons by the N. W. by W. imp. the third, seventh and eleventh moons by S. S. W. imp. the fourth, eighth and twelfth moons by the S. E. by E. imp.

Then follows a description of the Sam-chã (三災) or three calamities.

The way to evade these misfortunes is rather complicated. On the morning of each birthday, when the calamity is due to arrive, the man must sweep his yard, spread a mat on the ground, place on a table three bowls of white rice, three plates of gluten rice bread, three cups of pure wine, bow nine times, spread three sheets of thick white paper over another table, wrap in each sheet one measure of white rice, hang them all over the room door. Three years later this rice must be taken down, cooked and cast away for the spirit. Also during the first moon of the year when calamity is scheduled to arrive he must draw the picture of three hawks and paste them up in his room with their bills all pointing toward the door. When the year of respite from calamity comes he must pull these pictures down,

## From Fusan to Wonsan by Pack=pony.

### SECOND PAPER.

Before leaving Taiku we received a gracious call from the Governor of the Province. It was a surprise to us and a little embarrassing for had we known that he was to call we would have paid him our respects first. However he carried it off in a most genial way and impressed us all as a genuine gentleman. His unexpected visit took our hostess so much by surprise that she had nothing ready, suitable to offer him to eat. There was only a *pudding* in the larder that would



be presentable. This was produced and was discussed with evident satisfaction by the Governor who, while doubtless up to the business of governing, is not up to the etiquette of the western afternoon tea. What difference when he, and we all, enjoyed it? Before leaving we returned his call and had the pleasure of leaving at his office a copy of the New Testament in the native character.

We made a late start at nine o'clock Monday morning, our next objective being the ancient city of Kyōng-ju, founded in the days of Julius Caesar. We had exchanged our horses for others, from Seoul. They were smaller than the ones we had used but equally efficient. Coming up from Fusan we had paid twenty-six cents, Korean money, for each ten *li*, per horse. Now a similar service was contracted for at twenty cents per ten *li*.

Our road lay due east. It was not so wide as the main road up from Fusan had been. The country assumed a more mountainous aspect and the valleys we traversed were narrower. We made only seventy *li* that day, over a road which had lately been badly infested with robbers; in fact the following morning we were told by a native Christian that his house had been attacked that very night, but he had succeeded in defending it. That morning we came to an important junction, where roads from Seoul, Taiku and Kyōng-ju meet. It is a great market place. A short time before we passed, the robbers had seized this place and mulcted every one who passed, and taxed or confiscated all goods.

In the middle of the afternoon we saw the first signs of our approach to Kyōng-ju. We were on a broad plain, twenty-five *li* from the city. To our right a few hundred yards away we saw a series of high mounds standing in the open plain. They were thirty-four in number and although there is no particular order in their arrangement we noticed that they diminished in size from west to east, a distance of half a mile. The largest must have been about fifty feet high. The story goes that when a Chinese Emperor ordered the king of Silla to send him the magic "golden measure," the king had these mounds built, and under one of them hid the sacred heirloom of the realm. One of the mounds seemed to be double, and from a few of them solitary but full-grown trees were growing.

Turning again toward Kyōng-ju we saw straight ahead of us the mountains from which is mined the crystal for which Kyōng-ju is famous and much of which is cut and finished in that town.

At sunset we approached the city which lies in a long narrow valley quite destitute of trees. We crossed the little stream which flows down this valley from north to south. It could easily be forded except in the rainy season, but we crossed by a bridge and approached the south gate of the town. The wall which is about twelve feet high presents a curious appearance on account of the enormous stones of which it is in part built. These, at some former period, must have formed the foundations of great palaces or public buildings in the days of Silla's greatness but are now found in the walls along side of much smaller stones which fill in the interstices. The city stands about half a mile square and almost all the private buildings are thatched. There is a considerable suburban population stretching along down the valley for the better part of a mile. The main streets are about twenty feet wide and very winding. The city boasts of no long, straight street like the Great Bell street of Seoul.

Just within the gate, and to one side, we saw the site of what must have been a very large building. All that remain are the huge stone bases of the pillars which upheld the roof. There is a row of seven or eight of these stones just appearing above the surface of the ground. Near these there stands a stone pedestal that may have once held a sun-dial. Toward the center of the city are the ruins of the ancient palaces, a few remnants of which arrest the attention. The place is overgrown with enormous trees and of course no one is allowed to build there. Though the entire space within the walls is not filled with houses the latter are crowded close together. Outside the south gate the suburbs of which we spoke extend down the valley to the great bell which hangs in a pavilion by itself, now some distance from the town. We do not know whether this was formerly included within the limits of the city, but it seems probable. The bell itself, which is above ten feet high, is in good condition, though the Chinese characters on it are badly worn and nearly undecipherable. We went under the bell and looked up into its huge dome. Tapping

it with the handle of a pocket-knife a beautifully clear sound was produced. To me this bell seemed much larger than the one in Seoul. It is tolled every day and it gives forth a rich deep-tone, worthy of its ancient lineage. Twelve hundred years have not impaired its voice though now it speaks only to a provincial town instead of to the proud capital of a kingdom which in its prime was possessed of no mean civilization even when compared with most of the European powers of that day.

Near the bell are five or six high mounds that are called the Phoenix eggs. The story goes that when Silla was waning and the soothsayers declared that a Phoenix bird, the guardian of the city, was about to fly away, an attempt was made to keep it from going by making these mounds to resemble eggs and so give the bird domestic reasons for reconsidering her decision. The inducement was hardly sufficient it seems, for Silla soon after fell into the hands of Koryŭ. These egg mounds are now overgrown with trees.

Back of these, to the south and east are the enormous mounds which mark the tombs of the Kings of Silla. These mounds were nearly if not quite seventy-five feet high and so steep that their grassy sides could not be scaled except where a path leads up to the top. We ascended one of them and saw a great number of others stretching away to the south. There are some thirty-six or seven in all. From the top we looked away to the south-east and in the distance saw the "astrol-ogers' tower," a circular stone edifice perhaps twenty-feet high at present. It is supposed to have been formerly an astronomical or astrological observatory. Each one of these kings' graves has its clan name. The commonest are the names Kim and Pak, for most of the Kings of Silla were from one or other of these two families. If the time should ever come when it would be possible to examine the contents of one of these mounds much light would probably be cast upon the civilization of ancient Silla, but of course any attempt at excavation would result in an immediate riot. Only a part of the Kings of Silla were interred; the rest were cremated and their ashes were thrown into the Japan Sea, to the east.

We spent Sunday in Kyōng-ju, my companion, Mr. A. preaching to a little group of native Christians in a neat chapel

outside the South gate. Meanwhile our horsemen seized the opportunity to get their horses shod !

Early Monday morning we started out, crossing the city and going out the East gate, where we found considerable suburbs. At a point about two miles outside the gate we saw to our left, half a mile away near the hills, a large pagoda the top of which had fallen, but apparently four or five stories still remain.

Our general direction was north, east and after making one hundred *li* we came out upon the shore of "the loud-sounding sea." Kyöng-ju is only about forty *li* from the sea by the nearest road, but we had approached it an angle, which made it further. We found a beautiful sandy beach on which the tide rises only a couple of feet. Here was the magistracy of Chüing-hä, the magisterial buildings standing back somewhat from the shore, which was occupied by a thriving fishing village.

We were now to begin a long journey along the eastern coast of Korea northward to Wonsan. It will be well to preface the account of it by saying that the main water-shed of Korea lies near the eastern coast and consequently the roads are sure to be a succession of passes. It is constantly up and down, with tiresome iteration. The proximity of the water-shed precludes the possibility of any considerable streams. There is hardly one, all the way to Wonsan, that cannot be easily forded. Eastern Korea presents a very different appearance from the western part of the peninsula. One would imagine that it would be much better timbered, but as a fact there are still fewer trees there than on the more thickly populated western coast.

## Editorial Comment.

There can be nothing but regret in being compelled to record difficulties between different branches of the Christian Church in this or any other land. We have been silent in regard to them for many months but they have reached such a pass that further silence would be a failure of our duty to

the public, which has a right to expect information on all really important points. We have no comment whatever to make on this matter except to say that the evidence placed before us is not circumstantial but direct, documentary and under the hand and seal of those implicated. A few facts stand out prominently in regard to this trouble; (1) that the acts were really committed; (2) that it is not definitely known whether the Roman Catholic priests in that district were cognizant of them at the time; (3) that, when the Roman Catholic authorities in Seoul were interviewed, assurance was given that the matter would be investigated; (4) that the Roman Catholic priests in the affected district have never been asked whether they would attempt to control the lawless element which has been guilty of the offences.

The Roman Catholics have confessedly adopted the policy of preventing the arrest of their adherents by the civil authorities in Whang-hā province but that the priests are cognizant of the lawless acts of some of the Roman Catholic followers cannot be believed. We could not believe it unless the most positive and irrefragable proof was adduced, and such has not yet been forthcoming. The reason why we believe this is the attitude these same priests in Whang-hā province have formerly taken in regard to such troubles. One of them is Father Wilhelm, known as Hong Sin-bu by the Koreans, and the other is a priest who is known as Kwak Sin-bu. It was only two or three years ago that Father Wilhelm in conversation with the missionary in charge of work in Whang-hā Province said in effect as follows, "Difficulties of one kind or another are almost sure to come up between our respective followings. You will hear evil things of us and we will hear evil things of you. Now the best way to do is, when trouble arises, to immediately communicate with each other and everything can be straightened out at once." This was his attitude.

At about the same time the other priest said to the same missionary, in effect, as follows, "Some time ago there was some trouble between our people and the Protestants. I thought the Protestants were in the wrong but when I looked into the matter I found that we were entirely in the wrong, and I was deeply impressed with the Christian forbearance of



the Protestant Christians in that case." It is impossible for us to believe that men who talk like this would give their countenance to acts that have been committed, and we fully believe that when the matter is thoroughly known steps will be immediately taken to rectify the mistake and do full justice to those who have been so very badly treated. This we fully believe; at the same time it would seem strange that foreigners cognizant with the language and living in the affected districts could be so grossly deceived by their own followers. We very much question whether the policy of resisting the civil officers will be of any benefit to any religious organization, for the Korean people are of that temperament that when they are relieved in any measure from the pressure of civil law they run to such extremes that the resulting evils are greater than those which it is intended to avoid. It has been so with *every attempt at reform since the year 1880*. It is rational to suppose that when the trouble broke out in Whang-hā province, if the Protestant missionaries had bent all their energies to securing a full discussion of the matter with the Roman Catholic priests the resultant evils would have been avoided. But this in no way excuses the Roman Catholics for their brutal treatment of Protestant converts. In the trial which is to be instituted in Seoul it will be interesting to see what excuse will be given for demanding money from Protestants for the building of Roman Catholic churches and for beating them nearly to death because they refused.

The events of the past month in connection with Yi Yong-ik remind us of one of the crises in the career of Richelieu the great French prelate, played in miniature. There was the same overwhelming opposition, the same momentary acquiescence of the Emperor to these demands, and the same sudden complete and startling revulsion of sentiment which brings him back on the flood tide. The main difference between the two cases is that while Richelieu recovered his preeminence through his own unaided efforts and his personal power, Yi Yong-ik did it through foreign interference.

## News Calendar.

Serious difficulties have arisen in Whang-hā Province between Roman Catholic adherents and members of Protestant churches. These difficulties are strikingly similar to those which have been attracting so much attention in China. It is a matter of such importance to the people of Korea as a whole, as well as to the Korean Government, that it demands and must receive a thorough discussion. As will be seen, the following account is based on unimpeachable evidence, namely documents written by Roman Catholic adherents and stamped with their official seal. The originals of these, not copies of them, are in our hands and we have in them sufficient evidence to substantiate the evidence given by the Koreans, who have been the object of most remarkable treatment in the North. This evidence was collected by Rev. W. B. Hunt, in person, on the spot. The facts are as follows :—

On the evening of Sept. 23rd four Roman Catholic Koreans went to the house of a Protestant Christian, member of the Presbyterian Church, named Chŭng Ki-ho, and told him that the R. C. Whe-jang, or Church Leader, and five others wished to see him. He suspected foul play but feared he would be beaten unless he complied. So he went with them. Three other Christians of the town of Chā-ryŭng were also summoned at the same time. The meeting took place at the house of a Roman Catholic where there were six leading men and a large number of others in the court.

These Protestant Christians were informed that the Romanists were building a church but had not enough money, and therefore the Protestant Christians should help out by giving money. Each of the four Protestants declined to contribute. Wine was brought out and offered them but they declined to drink. The leader of the six Romanists thereupon began to abuse the Protestants and threatened that he would burn down the whole end of the town where the Christians lived. Han Chi-sun the spokesman of the Christians replied that this would not be necessary; that the Romanists were in force and could simply seize the Christian's grain and use it to build the church. Thereupon the crowd of Romanists fell upon the Christians and beat them for about half an hour, binding one of them who tried to escape. For a short time there was comparative quiet and the Christians thought they could endure what petty persecutions were attempted by the Romanists; but soon after came up the case of a Christian in a neighboring village whose grain was seized by a Romanist. He entered suit against the Romanist before the Magistrate and the latter ordered the arrest of the offender. The policeman detailed to effect the arrest was himself a Catholic and instead of

obeying the Magistrate he arrested the Christian and took him before the Romanist leaders where an attempt was made to brow-beat him out of prosecuting the man.

Thereupon three of the Christians, who had been beaten shortly before, went up to the governor at Hā-ju and laid the two cases before him. The governor sent policemen to arrest the six Romanists who had been guilty of the offence of beating four Christians for not giving money to build a Catholic church. The six men were arrested. On their way to Hā-ju in custody they were met at Pā-nim Ferry by a large body of Romanists who overpowered the policemen and set the prisoners free.

The governor had said that if his policemen were tampered with he would send down a body of soldiers to enforce his orders, but this has not been done as yet.

A man by the name of Kim Su-nyŭng who is neither a Romanist nor a Protestant accompanied the party of Romanists who went to liberate the six arrested Romanists. He says that he did not hear clearly what was said to the policemen nor did he examine the papers presented but he heard the others say that the Romanist church leader at Pā-nim had come out with an official document from Kwak Sin-bu (the French Catholic Priest) ordering the release of the prisoners and the arrest of the policemen, who were to be taken to Chā-ryung, the county-seat. It appears that there were three Priests who met in Chā-ryung and determined upon the release of the prisoners. One of the priests was Father Wilhelm, so the Koreans said.

Mr. Hunt says of these priests, "I am loth to think anything but that these men do not know what is going on here. I think it must be that they are only tools." Rev. S. A. Moffett, D.D., of Pyeng-yang, in transmitting this evidence to the U. S. Legation in Seoul, remarks, "Personally I have had evidence from hundreds of Koreans which proves that many of these French priests connive at such things and are guilty of the grossest acts of injustice. \* \* \* The present bearing of the case is this, that if the Korean government cannot stop such proceedings in one section, we shall soon have the same thing wherever a body of Romanists considers itself strong enough to drive out and destroy a group of Protestants, and there will be no end to the trouble which will follow, for however much we strive to have our people submit and keep the peace, many repetitions of this sort of thing will bring on an unendurable situation, and they will not submit."

On October 20th the Romanists entered the houses of four Christians to seize them but they had concealed themselves.

Most of the Christians are business men but knowing that they cannot carry on their business without a fight they are refraining.

On October 20 one of the Christians went to the boat-landing on business, was seized by the Romanists and beaten nearly to death, until he paid 200 *nyang* to his captors. He however won a case before the magistrate when a Romanist sued him for a debt that he had already paid once. Mr. Hunt says of these people: "I do not know what day I may be called upon to witness the seizure of our Christians by the



Romanists. They are fearful, but are standing for the right against terrible odds. Physically they cannot endure it much longer. Their money gone, their means of livelihood gone and their homes and lives in constant danger is telling upon them severely.'

Together with these statements there are put in evidence four documents. The first is a demand from the Romanists upon one Ch'oe Chŭng-sin to pay *100 nyang* and upon Whang Tuk-yŭng to pay *50 nyang* toward the erection of a Romanist church. This is signed by a Romanist leader and sealed with their official seal.

The second is a demand upon Han Chi-son for the payment of *200 nyang* for the same purpose. Signed and sealed like the first.

The third is a demand upon five Christians to pay, including four that had been previously arrested and maltreated.

The fourth is a warrant for the arrest of Yi Chi-bok, stamped with the seal of the Romanist leader. In form and wording it is precisely similar to the genuine warrants issued by the government for the arrest of a suspected criminal. Under this warrant Yi Chi-bok was arrested and bound, but on the entreaty of the bystanders he was unbound and taken to another village to be tried before a Church leader. They demanded money, which he refused to pay. They stripped him and prepared to beat him but a friend in the crowd offered to pay the money if they would let the Christian go. By receiving this they virtually acknowledged that all they were after was money.

A later statement from the same source and equally well attested shows that there are several different cases of oppression involved, and that with each case the Romanists have become bolder, more overbearing and more lawless, until now they are carrying things with a high hand, arresting men, beating them, stopping the arrest of their own adherents, imprisoning the police and placing the whole country in fear and dread of them.

A case in evidence is that of a Protestant Christian Yi Sung-hyŭk whose cow suddenly died, but not with any signs of the cattle disease. Under threat of beating the Romanists forced him to sign a guarantee that he would pay for any cattle in the place that should die of this disease, which is very infectious. Soon after this a cow died of the distemper and he was called upon to pay for it. He had not the money. The Romanists then beat him till he was senseless and then left him. His wife took him to the Protestant school-house. That night he regained consciousness but the next day he was again unconscious and supposed to be dying. The village elder, himself a Romanist who had watched the beating, ordered the injured man to be carried to the village of the men who had beaten him, which is according to Korean custom. It was done, he being carried by the Romanists in a chair. This was not done at the suggestion of the Christians, but the Romanists seemed to feel that they had gone a little too far. Some days later the injured man so far recovered as to be able to return home. His wife lodged a complaint with the prefect and the man whose cow had died and for whose sake the Christian had been beaten was ordered ini-

prisoned till the injured man should entirely recover. Soon after this the Christians heard a rumor that they were to be arrested and they gathered at the school-house to discuss what they should do. While they were there the Romanists came in force and read off the names of men who were wanted at the Catholic church. Some were then bound and others were taken unbound. They were taken before four Romanist leaders and were ordered to pay the price of the cow and of other things as well. They refused to do it. They were then roughly treated, one of them being severely beaten and then bound and stakes put between his leg bones to pry them apart and break them, the most cruel form of torture known in Korea. The village elder interfered and begged the bound man to comply, but he still refused. Thereupon the elder himself raised the money and paid it over. So the man was

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右文爲通諭事本講堂成造未畢  
各樣物役等政極艱故如是施通  
爲告耳以此知悉後雖一毫之力一  
時顧助之幸甚

右通于

崔宗信 葉 一百兩  
黃德永 葉 五十兩

壬寅四月廿九日 芝村講堂發文

會長 金

芝村講堂信章

私通

右文爲通諭事本講堂成造未畢各  
樣物役等艱乏故如是施通爲告耳  
以此知悉後一時顧助之地幸甚

右通于

韓領首 致淳 等 二百兩

壬寅四月廿九日 芝村講堂發文

會長 金

芝村講堂信章

(3)

私通

右文爲通諭事鄙講堂補役事既已  
發文矣爾稱以弱卑之力하고一  
直岫崙一至不安云호니是何人事  
耶彼此敬天之下에雖一臂之力이  
라도一時顧助가可乎아不可乎아  
岫崙不安은姑捨하고更爲發文호  
니貴會中諸員이以此涼悉後卽爲  
惠助之地幸甚

右通于

韓致淳  
黃德永  
李致福

僉員前

壬寅五月廿一日 芝村講堂出

(4)

芝村講堂信章

李致福來回事

芝村講堂信章

released, but the Romanist leader said that the priest had said they should repay the Protestants in kind for the indignity of having had to carry a wounded Christian in a chair: so they compelled this victim, who could scarcely stand, to carry a chair a third of a mile, the village elder supplying drinks for the Romanist crowd.

The testimony above given comes not merely from Christians but from village people, village officials, Romanists themselves, and those living among Romanists. The testimony of a village elder, himself a Romanist, is that the Christians have done nothing unlawful but that the Romanists have carried on lawless proceedings. The magistrate and governor also decided cases in this tenor but the Catholic leaders have gone to Hǎ-ju to brow-beat the governor into acquiescence.

On the seventh or eighth inst. the Foreign Office received from the Governor of Whang-hǎ Province a communication concerning this trouble, asserting that the provincial police had been prevented from performing their duties by bodies of Roman Catholics, that the police were seized, beaten and otherwise maltreated, that the Roman Catholic adherents asserted that they are not Korean citizens, that all government is in abeyance on this account and that consequently the Government should secure the removal of the foreign priests who foment these troubles, and thus secure a condition of peace again.

A second communication was sent about the fifteenth from the same source recounting the attacks which had been made upon the Christians in that province, one stating that the situation was getting more and more critical, that the Christians were being robbed right and left and that strenuous measures must be adopted to put a stop to this condition of anarchy.

Mr. Mörse of Chemulpo has furnished us this notice of the earthquake shock on the 5th inst. The day began with a heavy fall of snow which ceased at 4.00 A. M. At 6.00 A. M. observed a light earthquake. The course of the vibration was from east to west. Though light the vibration was distinctly felt. It lasted from ten to fourteen seconds. It had a long, slight, wavy motion. Weather at the time dark and overcast; heavy nimbus. Wind S. E., force 3. Barometer 767.0; thermometer—3.00. Temperature of air —4.00; Hygrometer —5.00. Nimbus 10.

H. H. Fox, Esq., of the British Consulate in Chemulpo, has been transferred to China, his place being taken by Arthur Hyde Lay, Esq.

Dr. Smith, a hunter of some reputation, came to Korea in November, very sceptical as to the existence of tigers in this country. He went south to Mokpo and in company with Korean hunters penetrated the mountains in that neighborhood and emerged therefrom with three of the ugly beasts. As he was climbing among the rocks at one point he looked over a great boulder and saw a female tiger lying on the ground while her two cubs played about her. She appeared to be asleep. Dr. Smith drew back and got out his camera, much to the disgust of his Korean companion. He secured a good photograph of his victim and then ended her career with a couple of rifle shots. The cubs escaped.

## FROM THE NATIVE PAPERS.

Yi Yong-ik on his arrival at Port Arthur immediately telegraphed to Saigon for 15000 bags of rice to be delivered in Chemulpo at the earliest possible date. Having received from the Emperor assurances that a strong guard would be provided for him, he returned to Chemulpo on a Russian vessel, arriving on the thirteenth inst., the same day that the rice arrived. He was there met by a guard of fifteen soldiers and came up to Seoul the same day. He visited the palace on the fourteenth and was received in audience by the Emperor. All opposition seems for the time to have been withdrawn.

The contract of Prof. N. Birukoff, of the Imperial Russian Language School, has been renewed for a period of three years.

On Dec. 22 fifty-four Koreans took passage with their families for the Hawaiian Islands to engage in work on the sugar plantations. No contract is made with these men before leaving Korea. They are not required to promise to stay any specified length of time but in case they leave within a reasonable time they will have to pay their return passage out of their earnings. They are to work ten hours a day but not on Sundays. All children will be put in schools, as education is compulsory. The Koreans are encouraged to take their wives and families with them. Encouragement will be given them along religious lines and opportunities will be given for Christian instruction. On the whole it would seem that this is a good opportunity for work, and Koreans who go to Hawaii will learn valuable lessons. The hours of labor are short compared with those of Korean farmers or coolies, and there seems to be little doubt that they will be prosperous and contented.

It is with great regret that we note that Prof. G. R. Frampton, of the Imperial English School, is suffering from an attack of small-pox. We wish him a speedy recovery.

A large Chinese silk merchant in Seoul has been issuing a sort of bank-note, or rather firm-note, as is done in China. The denomination of these notes is 50000 cash or twenty Korean dollars. Many Koreans have handled them and some Japanese merchants as well. About the middle of the month the Foreign Office issued an order forbidding the use of these notes by Koreans. The government takes the ground that no one has a right to issue notes for circulation in Korea without its consent. When the Dai Ichi Ginko came to pay over to the Finance Department the ¥ 15000 which the government had borrowed it was delivered in the new issue of bank-notes. The Finance Department refused to receive them but the Japanese authorities replied that as the Korean government had given permission for the issue of these notes the Finance Department should not refuse to accept them. Thereupon the Finance Department communicated with the Foreign Office saying that as the Finance Department has control of the finances of the country the Foreign Office had no right to grant the permission for the issue of the special Japanese bank-notes. The Foreign Office answered, denying that it had ever given permission for the issuance.

There are 370 prisoners in the various prisons in Seoul.

During the past year 707 children were vaccinated by the government commission.

Korea is to have an exhibit in the Osaka Industrial Exhibition. The articles already sent for this purpose are white rice, common rice, gluten rice, early rice, late rice, red beans, green beans, black beans, horse beans, large green beans, millet, gluten millet, wheat, autumn barley, spring barley, buck-wheat, raw silk, silk and linen mixed fabrics, upland gluten rice, Job's tears (*croix lachryma*), blue beans, silk fabrics, grass cloth, linen, cotton, mosquito netting, embroidered screens, bamboo pen holders, brass dinner sets, brass wash bowls, cuspidores, sacrificial sets, spoons, chopsticks, covered bowls, braziers, Censers, ash-trays, wine cups, vases, stone jars and vases, iron kettles, pipes, tobacco boxes, magnetic iron, marble, lamps, jade caskets, writing materials, stone pen holders, clouded tobacco boxes, combs, pipe stems, pens, mats, paper, ink, tables, shoes, pinenuts, dried persimmons, chestnuts, ujubes, ling, dried clams, furs, seaweed, fish-roe and straw hats.

About the sixth inst. the police of Seoul arrested a robber in the city and through his confession succeeded in seizing nineteen more. They were well dressed and gentlemanly looking fellows but were desperate criminals all. Their arms were seized as well. It was an important capture and the policemen who effected it were given a reward of \$40.

Kim Seung-gyu has been appointed Korean Minister to Japan.

Song Keun-su, former prime minister, died on the 30th December.

Twenty-four men were graduated from the Government Normal School on the 13th inst.

Mr. F. Borioni of the Chemulpo Customs staff, who is about to start for Italy on furlough, was one of the very first foreigners to come to Korea. He arrived in June 1883. Of the original twenty who came at that time only four remain, namely Messrs. Stripling, Laporte, Morsel and Borioni. Mr. Borioni was the first man to introduce bicycles into Korea. We learn from other sources that jinrickshas have been introduced in Chemulpo. It has always been a cause for wonder that this vehicle was introduced into Seoul before it was used in Chemulpo. In the old days when Harry's Hotel flourished and Mr. Cooper was the magnate of Chemulpo we dimly remember that there were two superannuated 'rickshas in Chemulpo; and when a party of Americans arrived at that port on the glorious Fourth, 1886, and landed on the rough rocks, like the Pilgrims at Plymouth, the two ladies in the company appropriated these vehicles, though Mr. Cooper sadly shook his head. After two miles, the ladies were glad to discard the 'rickshas and take to pack-saddles. Since then the *kuruma* has been little used in Chemulpo until very recently.

The premises of the native daily paper called the *Che-guk Sin-mun*, written entirely in the native character, was destroyed by fire about three years ago. A wealthy Korean named Ch'ŏ Kang has now put down \$20,000 to rebuild and put the paper on a solid basis.



# Table of Meteorological Observations

Seoul, Korea, December, 1902.

V. Pokrovsky, M. D., Observer.

Day of Month	Quick-silver Barometer at 0° centigrade	Thermometer in open air in Meteorological Case Dry bulb.	Minimum Thermometer Centigrade	Absolute Moisture of air, in Millimeters relative moisture of air in percentage	Rainfall, Millimeters
1	760.7	10.1	2.5	8.7	91
2	63.5	2.0	-2.5	3.7	74.6
3	62.8	3.4	-2.5	3.5	65.3
4	66.	1.1	-1.0	3.	67.
5	67.7	-1.1	-4.0	3.7	87.6
6	62.1	-1.2	-3.0	3.4	93.2
7	64.6	0.5	-2.1	3.4	75.2
8	64.6	2.5	1.0	3.6	71.6
9	64.	2.0	-3.2	3.5	76.3
10	65.1	7.0	1.5	5.1	73
11	67.2	9.0	4.1	5.4	67.3
12	65.0	7.0	2.5	5.3	72.6
13	58.8	7.1	3.0	5.1	69.3
14	52.3	8.7	7.5	5.6	67
15	58.1	6.	1.5	5.2	82.6
16	61.1	5.1	1.5	5.2	87.6
17	62.1	5.0	2.0	5.7	83.0
18	65.1	-3.6	-6.5	3.1	91
19	64.2	-2.0	-6.0	3.5	95.3
20	68.0	-2.1	-7.0	3.4	79
21	63.7	-0.0	-4.5	3.5	85
22	65.2	-0.4	-4.5	3.5	79.3
23	66.6	-1.1	-4.5	3.3	78.6
24	60.0	-0.7	-8.0	3.4	77.3
25	60.0	-2.5	-5.5	2.7	75
26	64.4	-5.1	-8.5	2.2	74.3
27	64.2	-3.6	-9.0	2.5	72.6
28	62.5	-4.4	-8.0	2.6	79.3
29	62.8	-2.5	-5.0	2.1	77
30	62.5	-7.2	-8.5	2.2	85.3
31	65.4	-0.2	-4.5	3.2	75.3
Av.	763.4	1.3	2.7	4.0	88.5
T.					30.4
A.					60.8

  

Barometer		Temperature of Air		Relative Moisture		Rainfall	
Maximum.....	769.3	Maximum.....	13.6	Minimum.....	44	Maximum.....	11.
Date.....	20	Date.....	11	Date.....	2	Date.....	11.
Minimum.....	752.1	Minimum.....	90				
Date.....	14	Date.....	27				

  

TOTAL OF DAYS.									
Rain	Snow	Hail	Sleet	Fog	Thunder, near	Thunder, distant	Lightning	Clear	Hazy
14	4	0	0	0	0	0	0	12	6
Strong wind									
1									

  

Calm.		N	NNE	NE	E	ESE	SSE	S	SSW	SW	WSW	W	WSW	NW	NNW
Total of Winds,...	10	3	2	12	3	25	0	6	0	1	9	1	4	2	12
Total of Force,...	0	7	2	42	11	44	0	11	8	19	2	7	5	7	0

## KOREAN HISTORY.

Two of the Korean generals ventured to offer him some advice, saying that it was now the rainy season and the roads were very bad, and that it might be well to wait until his army could move with greater ease and with better hopes of success. But he laughed and said, "I once took 3000 men and put to flight 100,000 Mongols. I care no more for these Japanese than I do for mosquitoes or ants." And so his troops floundered on through the mud until they stood before P'yŭng-yang on the nineteenth of the eighth moon. And lo! the gates were wide open. The Chinese troops marched straight up through the town to the governor's residence, firing their guns and calling on the enemy to appear. But not a Japanese was to be seen. When the whole of the Chinese force had entered the city and the streets were full, the Japanese, who lay hidden in every house, poured a sudden and destructive fire into their ranks. The Chinese, huddled together in small companies, were shot down like rabbits. Gen. Sa Yu, the second in command of the Chinese, was killed and the boastful Gen. Cho Seung-hun mounted his horse and fled the city, followed by as many of his soldiers as could extricate themselves. Rain began to fall and the roads were deep with mud. The Japanese followed the fugitives, and the valley was strewn with the bodies of the slain. Out of 5000 men who entered the city only two thousand escaped. Gen. Cho fled two hundred *li* to An-ju before he stopped. He there gave out that as there had been much rain and the roads were heavy he was at a disadvantage in attacking, and when his second, Gen. Sa Yu, fell he saw that nothing could be done, and so had ordered a retreat.

And now a new element in this seething caldron of war rose to the surface. It was an independent movement on the part of the Buddhist monks throughout the country. Hyu Chŭng, known throughout the eight provinces as "The great

teacher of So-san," was a man of great natural ability as well as of great learning. His pupils were numbered by the thousands and were found in every province. He called together two thousand of them and appeared before the king at Eui-ju and said, "We are of the common people but we are all the king's servants and two thousand of us have come to die for Your Majesty." The king was much pleased by this demonstration of loyalty and made Hyu Chŭng a Priest General, and told him to go into camp at Pŭp-heung Monastery. He did so, and from that point sent out a call to all the monasteries in the land. In Chŭl-la Province was a warrior monk Ch'oe Yŭng, and at Diamond Mountain another named Yu Chŭng. These came with over a thousand followers and went into camp a few miles to the east of P'yŭng-yang. They had no intention of engaging in actual battle but they acted as spies, took charge of the commissariat and made themselves generally useful. During battle they stood behind the troops and shouted encouragement. Yu Chŭng, trusting to his priestly garb, went into P'yŭng-yang to see the Japanese generals. Being ushered into the presence of Kato, who had now joined the main army after his detour into Ham-gyŭng Province, the monk found himself surrounded by flashing weapons. But he was not in the least daunted, and looked about him with a smiling face. Kato addressed him good-naturedly and asked, "What do you consider the greatest treasure in your land?" Without a moment's hesitation the monk answered "Your head," which piece of subtle flattery made the Japanese general laugh long and loud.

Besides these there were other movements of a loyal nature throughout the country. At Wha-sun in Chŭl-la Province there was a little band of men under Ch'oe Kyŭng-whe whose banner represented a falcon in flight. Also in Ch'ung-ch'ŭng Province a celebrated scholar Cho Hŏn collected a large band of men, but his efforts were frustrated by the cowardice and jealousy of the governor of the province who imprisoned the parents of many of his followers and so compelled them to desert.

Yi Wŭn-ik, the governor of P'yŭng-an Province and Yi Pin, one of the provincial generals, made a fortified camp at Sun-an, sixty *li* to the west of P'yŭng-yang. At the same



time generals Kim Eung-sŭ and Pak Myung-hyŏn, with a force of 10,000 men, made a line of fortified camps along the west side of the town of P'yŏng-yang. Kim Ok-ch'u with a naval force guarded the ford of the Ta-dong. These forces advanced simultaneously and attacked the Japanese, cutting off all stragglers. Suddenly the Japanese army made a sally from the city and the Koreans were dispersed. When they again rendezvoused at their respective camps it was found that Gen. Kim Eung-sŭ and his troops were nowhere to be found. As it happened he was very near the wall of the town when the sortie occurred and he was cut off from retreat. But in the dusk of approaching night he was not discovered by the Japanese. A story is told of a curious adventure which he had that night. One of the Japanese generals in the town had found a beautiful dancing girl and had compelled her to share his quarters. On this eventful evening she asked him to let her go to the wall and see if she could find some one who would carry a message to her brother. Permission was given and she hastened to the wall and there called softly, "Where is my brother?" Gen. Kim, as we have seen was immediately beneath the wall and he answered, "Who is it that calls?" "Will you not help me escape from the Japanese," she pleaded. He immediately consented to help her and, taking his life in his hands, he speedily scaled the wall and accompanied her toward the Japanese general's quarters. Her captor was a terrible creature, so the story goes, who always slept sitting bolt upright at a table with his eyes wide open and holding a long sword in each hand. His face was fiery red. Gen. Kim, conducted by the dancing girl, came upon him unawares and smote off his head at a stroke, but even after the head fell the terrible figure rose and hurled one of the swords with such tremendous force that it struck through one of the house-posts. The Korean general concealed the head beneath his garments and fled, with the girl at his heels. But now for the first time he seemed to become aware of the extreme hazard of his position and fearing that he would not be able to get by the guard, if accompanied by the girl, his gallantry suddenly forsook him and he turned and smote off her head as well. Thus unencumbered he succeeded in making his escape.

We must here digress again to describe the final conflict that put an end to Japanese advances in the province of Chŭl-la. A general, Cho Hŏn, in company with a monk warrior, Yung Kyu, advanced on the important town of Ch'ung-ju, then occupied by a strong Japanese garrison. They approached the west gate and stormed it with stones and arrows. In a short time the Japanese were compelled to retire and the Koreans began to swarm into the town, vowing to make a complete slaughter of the hated enemy, but at that moment a severe thunder shower arose and the darkness was intense. So Gen. Cho recalled his troops and encamped outside the gate. That night the Japanese burned their dead and fled out the north gate, and when Gen. Cho led his troops into the city the next day he scored only an empty triumph. He desired to push forward to the place where the king had found refuge, and to that end he advanced as far north as On-yang in Ch'ung-ch'ŭng Province: but learning there that a strong body of Japanese had congregated at Yŏ-san in Chŭl-la Province, he turned back to attack them. He made an arrangement by letter with Kwŭn Yŭl, the provincial general of Chŭl-la, to make a simultaneous attack upon the Japanese position from different sides. But when Gen. Cho arrived before the Japanese camp with his little band of 700 men Gen. Kwŭn was nowhere to be found. The Japanese laughed when they saw this little array and came on to the attack, but were each time driven back. But at last the Koreans had spent all their arrows, it was late in the day and they were fatigued and half famished. Gen. Cho, however, had no thought of retreat and kept urging on his men. If he had at this crisis withdrawn his remaining soldiers, the victory would virtually have been his for the Japanese had lost many more men than he; but he was too stubborn to give an inch. The Japanese came on to a last grand charge. Gen. Cho's aides advised him to withdraw but he peremptorily refused. At last every weapon was gone and the men fought with their bare fists, falling where they stood. The slain of the Japanese outnumbered those of the Koreans and although they were victorious their victory crippled them. It took the survivors four days to burn their dead and when it was done they broke camp and went southward. The Japanese never regained the ground lost by

this retreat and and it was a sample of what must occur throughout the peninsula, since Admiral Yi had rendered reinforcement from Japan impossible.

We return now to the north, the real scene of war. In the ninth moon the Chinese general, Sim Yu-gyŭng, whose name will figure largely in these annals from this point on, was sent from China to investigate the condition of affairs in Korea with a view to the sending of a large Chinese force, for by this time China had become alive to the interests at stake, namely her own interests. This general crossed the Ya-lu and came southward by An-ju as far as Sun-an. From that point he sent a communication to the Japanese in P'yŭng-yang saying, "I have come by order of the Emperor of China to inquire what Korea has done to merit such treatment as this at your hands. You are trampling Korea under foot and we would know why." The Japanese general, Konishi, answered this by requesting that the Chinese general meet him at Kang-bok Mountain ten *li* north of P'yŭng-yang, and have a conference with him. To this Gen. Sim agreed and, taking with him three followers, he repaired to the appointed place. Konishi accompanied by Kuroda and Gensho came to the rendezvous with a great array of soldiers and weapons. Gen. Sim walked into their midst alone, having left his horse outside the enclosure. He immediately addressed them as follows; "I brought with me a million soldiers and left them in camp beyond the Ya-lu. You, Gensho, are a monk. Why do you come to kill and destroy?" Gensho answered, "For many a year Japan has had no dealings with China. We asked from Korea a safe conduct for our envoy to Nanking but it was refused and we were compelled to come and take it by force. What cause have you to blame us for this?" To this Gen. Sim replied, "If you wish to go to China to pay your respects to the Emperor there will be no difficulty at all. I can arrange it without the least trouble," Konishi said nothing, but handed his sword to Gen. Sim in token of amity and after they had conferred together for some time it was arranged that Gen. Sim go to Nanking and represent that Japan wished to become a vassal of China. Fifty days was agreed upon for the general to make the trip to Nanking and return with the answer, and a truce was called for that time. A line was

drawn round P'yŭng-yang ten *li* from the wall and the Japanese agreed to stay within that limit while the Koreans promised not to cross that line. Gen. Sim was sent upon his way with every mark of esteem on the part of the Japanese who accompanied him a short distance on the road.

The Japanese lived up to the terms of the truce, never crossing the line once, but the fifty days expired and still Gen. Sim did not appear. They then informed the Koreans that in the twelfth moon their "horses would drink the water of the Ya-lu."

During these fifty days of truce what was going on in other parts of the peninsula? Cho Ung a soldier of Ch'ung-ch'ŭng Province was a man of marvelous skill. With a band of 500 men he succeeded so well in cutting off small foraging bands of Japanese that they were at their wits end to get him put out of the way. One foggy day when the mist was so thick that one could not see his hand before his face the Japanese learned that this dreaded man was on the road. They followed him swiftly and silently and at last got an opportunity to shoot him in the back. He fell from his horse but rose and fled on foot. But they soon overtook him and, having first cut his hands off, they despatched him.

The governor of Kyŭng-geui Province was Sim Tă. He had found asylum in the town of Sang-nyŭng, two hundred *li* north of Seoul. Having gotten together a considerable body of soldiers he formed the daring plan of wresting Seoul from the hands of the Japanese. For this purpose it was necessary that he should have accomplices in that city who should rise at the appointed time and join in the attack. Through treachery or otherwise the Japanese became aware of the plot and sending a strong body of troops to Sang-nyŭng they seized the governor and put him to death.

Gen. Kim Si-min had charge of the defense of the walled town of Chin-ju in Kyŭng-sang Province. The Japanese invested the town with a very large force. Within, the garrison amounted to only three thousand men. These were placed on the walls in the most advantageous manner by Gen. Kim who was specially skilled in the defense of a walled town. All the soldiers were strictly commanded not to fire a single shot until the Japanese were close up to the wall. The Japanese ad-

vanced in three divisions, 10,000 strong. A thousand of these were musketeers. The roar of the musketry was deafening but the walls were as silent as if deserted. Not a man was to be seen. On the following day the assault began in earnest. The Japanese discarded the muskets and used fire arrows. Soon all the houses outside the wall were in ashes. Gen. Kim went up into the south gate and there sat and listened to some flute playing with a view to making the Japanese think the defending force was so large as to make solicitude unnecessary. This made the Japanese very careful. They made elaborate preparations for the assault. Cutting down bamboos and pine trees they made ladders about eight feet wide and as high as the wall. They also prepared straw mats to protect their heads from missiles from above. But the defenders had also made careful preparations. They had bundles of straw with little packages of powder fastened in them, to cast down on the attacking party. Piles of stones and kettles of hot water were also in readiness. As the assault might take place at night, planks bristling with nails were thrown over the wall. This proved a wise precaution for in fact the attack was made that very night. It raged fiercely for a time, but so many of the Japanese were lamed by the spikes in the planks and so many were burned by the bundles of straw, that at last they had to withdraw, leaving heaps of dead behind. More than half the attacking force were killed and the rest bent a hasty retreat.

In the ninth moon Gen. Pak Chin of Kyŏng-sang Province took 10,000 soldiers and went to attack the walled town of Kyŏng-ju which was held by the Japanese. It is said that he made use of a species of missile called "The Flying Thunder-bolt." It was projected from a kind of mortar made of bell metal and having a bore of some twelve or fourteen inches. The mortar was about eight feet long. The records say that this thing could project *itself* through the air for a distance of forty paces. It doubtless means that a projectile of some kind could be cast that distance from this mortar. The records go on to say that the "Flying Thunder-bolt" was thrown over the wall of the town and, when the Japanese flocked around it to see what it might be, it exploded with a terrific noise, instantly killing twenty men or more. This struck the Japanese dumb with terror and so worked upon their su-



perstitious natures that they decamped in haste and evacuated the city. The inventor of this weapon was Yi Yang-son, and it is said that the secret of its construction died with him. It appears that we have here the inventor of the mortar and bomb. The length of the gun compared with its calibre, the distance the projectile was carried with the poor powder then in use and the explosion of the shell all point to this as being the first veritable mortar in use in the east if not in the world. It is said that one of these mortars lies today in a storehouse in the fortress of Nam-han.

All through the country the people were rising and arming against the invaders. A list of their leaders will show how widespread was the movement. In the province of Chŭlla were Generals Kim Ch'ŭn-il, Ko Kyŭng-myŭng and Ch'ŏe Kyŭng-whe; in Kyŭng sang Province Generals Kwak Chŏ-o, Kwŭn Eung-su, Kim Myŏn, Chŏng In-hong, Kim Hŏ, Nyu Wan-gŏ, Yi Tŏ-geui and Chang Sa-jin; in Ch'ung-ch'ŭng Province Generals Cho Heun, Yŭng Kyu (monk), Kim Hong-min, Yi Sun-gyŭm, Cho Tŭn-gong, Cho Ung and Yi Pong; in Kyŭng-geui Province Generals U Sung-jun, Chŭng Suk-ha, Ch'ŏe Heul, Yi No, Yi San-whi, Nam On-gyŭng, Kim T'ak, Yu Ta-jin, Yi Chil, Hong Kye-nam and Wang Ok; in Ham-gyŭng Province Generals Chŏng Nam-bu, and Ko Kyŭng-min; in P'yŭng-an Province Generals Cho Ho-ik and the monk Yu Chŭng. The country was filled with little bands of fifty or a hundred men each, and all were fighting separately. Perhaps it was better so, for it may have prevented jealousies and personal enmities that otherwise would have ruined the whole scheme.

Chŏng Mun-bu was the "Military inspector of the north" and it was his business to investigate annually the condition of things in the province of Ham-gyŭng and to superintend the annual fair on the border at Whe-ryŭng in the tenth moon of each year. He was caught by the Japanese on the road and was held captive, but made his escape by night and found a place of hiding in the house of a certain sorceress or fortune-teller in Yong-sŭng. After five days of flight he reached the town of Kyŏng-sŭng where he found the leaders Ch'ŏe Pach'ŭn and Chi Tal-wŭn at the house of a wealthy patriot Yi Pung-su who had given large sums of money to raise and



equip soldiers. The common people entered heartily into the plan and a force of 10,000 men, indifferently armed and drilled, was put into the field. This force surrounded the town of Kil-ju where the Japanese were encamped, and after a desperate fight the Japanese were totally defeated, leaving 600 heads in the hands of the victors. A few days later a similar engagement took place with a like result, sixty more heads being taken.

And so it was throughout the country. The Japanese were being worn away by constant attrition ; here a dozen, there a score and yonder a hundred, until the army in P'yŏng-yang, by no means a large one, was practically all that was left of the Japanese in the peninsula.

Kwŏn Yŏl, the governor of Chŏl-la Province, said to the provincial general, "If you will remain in Yi-hyŏn and guard the province I will take 20,000 men and move northward to the capital." He advanced as far as Su-wŏn. The Japanese tried to draw him into a general engagement but he avoided it and kept up a guerrilla warfare, cutting off large numbers of stragglers from the Japanese camp. By this means he accomplished the important work of opening up a way to the north, which had been closed ; so that from now on messengers passed freely from the southern provinces to the king.



# THE HISTORY OF KOREA

## VOLUME II

### Chapter I.

China's reply to the Japanese, . . . the Chinese army . . . the Chinese commander interviews the King . . . march on P'yŭng-yang . . . Chinese treachery . . . the new year . . . Chinese help not all a blessing . . . P'yŭng-yang invested . . . the Chinese force an entrance . . . Japanese driven to bay . . . how they escape . . . they retreat . . . they mass at Seoul . . . Chinese stop at Song-do . . . Koreans bridge the Im-jin . . . Chinese retire to P'yŭng-yang . . . Korean victory in the north . . . great victory at Hǎng-jū . . . the Japanese sue for peace . . . conference on the Han . . . Japanese evacuate Seoul . . . the terrible condition of the city . . . Chinese enter Seoul . . . they prevent pursuit . . . Japanese desecrate a royal tomb . . . Chinese accused of bad faith . . . Japanese line of camps . . . Chinese reinforced . . . the great battle of Chin-jū . . . a loyal dancing-girl . . . admiral Yi still active . . . Chinese troops retire.

We must now return to the north and witness the final struggle which was to begin the Japanese retreat from the whole north. It was not till long after the fifty days had expired that Gen. Sim Yu-gyŭng returned from Nanking. The Japanese had sent time and again, asking why he did not make his appearance, but now on the sixth day of the twelfth moon he entered the city of P'yŭng-yang, making no excuses for his tardiness but delivering his message as follows: "I have seen the Emperor and he says that if you wish to become vassals of China you must first give up all the territory taken from Korea. You must also give up the two princes whom you have captured. If you do not see fit to comply with these demands the Emperor will send a million men and destroy you." He then gave to each of the Japanese leaders an ornament for the hat, from the Emperor. This was a trick to

discover how large the Japanese force might be. It was determined that there must be about 20,000 Japanese troops in the city. What reply the Japanese gave to the Emperor's demands is not told, but that it was a negative one seems sure from what followed.

The Chinese army of counter-invasion lay just beyond the Ya-lu River. It was an enormous host and, as armies went in those days, it was a thoroughly efficient one. In connection with this army was an official who held the rank of "Military Adviser," by the name of Song Eung-ch'ang. The office carried no active power in the field but it seems to have been a sort of check upon the commander-in-chief, for the duties of the office were to keep the Emperor informed of what was going on at the seat of war. The actual General-in-chief was Yi Yŭ-song. Under him were three generals, of the right, left and center respectively. The General of the Left was Yang Wŭn and under him were Generals Wang Yŭ-jung, Yi Yŭ-mā, Yi Yo-o, Yang So, Sa Ta-su, Son Su-ryŭm, Yi Ryŭng and Kal Pong-ha. The General of the Center was Yi Yŭ-bāk and under him were Generals Im Cha-yang, Yi Pang-jin, Ko Ch'ak, Chŏn Sŭ-jong, Ch'ŭk Keum, Chu Hong-mo, Pang Si-whi, Ko Seung and Wang Mun. The General of the Right was Chang Se-jak and under him were Generals Cho Seung-hun, O Yu-ch'ung, Wang P'il-juk, Cho Chi-mok, Chang Eung-ch'ung, Nak Sang-ji, Chin Pang-ch'ŭl, Kok Su and Yang Sin. The rear guard was under the command of Gen. Pang Si-ch'an and the engineering corps was commanded by Generals Yn Whang-sang and Wŭn Whang. The main army was composed of 43,000 troops, while in the rear was a reserve force of 8,000. This army crossed the Ya-lu on the twenty-fifth of the twelfth moon, the dead of winter. It is said that when on the march this army stretched along the road a thousand li (three hundred miles and more) and that the sound of their drums was continuous along the whole line.

General-in-chief Yi Yŭ-song, dressed in crimson robes and riding in a crimson chair, arrived in Eui-ju and immediately sought an interview with the king. The latter said, "I have governed this country badly. The Emperor has been put to a great deal of trouble on my account and all these

good men have come a long, cold road to fight for us. Though I lay open my vitals with a sword I cannot repay you all for this kindness." Gen. Yi smiled and said, "The Emperor's might reaches to the heavens. For the sake of Your Majesty's happiness we have been sent, and all your enemies will soon be put to flight." To this the king rejoined, "Our nation's life hangs by a thread, and the result lies with you." Gen. Yi raised his two hands in salute and answered, "I am come at the Emperor's orders and life or death are all one to me. When I started out my father said to me, 'Fight valiantly for Korea and return victorious,' and so how can I do less than my best?" The Koreans say that this man's father was a native of Hün-san in the province of P'yŭng-an, Korea, but that for some offence he had fled to China and together with many of his relatives was enjoying high position under the Emperor.

Gen. Yi started for P'yŭng-yang with his whole army, 80,000 bags of rice and 20,000 pounds of powder. His troops were not provided with muskets but they had small cannon. The Japanese on the other hand had muskets but no cannon. Upon the arrival of the Chinese at An-ju they were met by the Prime Minister, Yu Sŭng-myŭng, who laid before Gen. Yi a map showing the roads leading to P'yŭng-yang. Gen. Yi took red ink and indicated on the map the various routes by which he intended to lead his forces to that city. Calling Gen. Sa Tā-su he sent him forward to deceive the Japanese by saying that a few Chinese had come to effect a peaceful solution of the difficulty. The Japanese were pleased at this and sent twenty of their people to meet, as they supposed, Sim Yu-gyŭng at Su-an. Gen. Sa feasted them there but meanwhile had the place surrounded and in the midst of the banquet the Japanese were treacherously assaulted and cut down, only three escaping. From these the Japanese learned of the hostile intentions of the Chinese and were greatly disturbed, but being forewarned they put themselves in readiness for an assault.

And so the old year died---the terrible Im-jin year which witnessed the indescribable horrors of the ruthless invasion which swept it from end to end; which saw, too, the gradual awakening of the dormant military spirit of the people, until

at its close the wave of invasion had not only broken and spent itself but had left the remnant of the invaders cut off from their home land by one of the greatest naval geniuses of his own or any other age, surrounded on all sides and hemmed in by forces which though perhaps unable to cope with them in the open field in a pitched battle could yet harrass and cut them off on every side. It must be clearly borne in mind that the Chinese did not raise a hand to help Korea until the invasion virtually collapsed. The Koreans without the aid of China could probably have starved the Japanese out of P'yŭng-yang and driven them southward, cutting them off on the left and right till they would have been glad to take ship for home. In a sense the Chinese counter-invasion was an extremely unfortunate thing for Korea, for the dormant energies of the people were just rousing themselves to action. Armies were being levied, every day saw the Japanese forces melting away and there was a magnificent opportunity for Korea to turn upon her devastators and drive them headlong into the sea. It would have given a tremendous impulse to patriotism and national self-respect, and it might have been a stepping-stone to a strong national life; but the coming of the Chinese soldiery immediately threw everything into Chinese hands and they reaped all the benefits of the situation. Even the Koreans themselves did not realize how they were playing into the hands of China. The Japanese in P'yŭng-yang were weary and sick, and at heart glad of any excuse for retreating if it could be done without too great a loss of dignity. It was at just this moment that the Koreans put the game, already won, into the hands of China to reap all the credit and all the prizes of success. The Koreans leaned back upon China and relapsed into their old self-complacent "fool's paradise."

With the beginning of the new year Gen Yi moved southward toward P'yŭng-yang as far as Suk-ch'ŭn where he intended to halt for the night, as the winter days were short, but hearing of the massacre at Sun-an and wishing to give as little time for preparation as possible, pushed on by night, and in the morning planted his banners before the ancient city of P'yŭng-yang. The city was forthwith surrounded. The Japanese could be seen covering the slope of the hill within the wall with their blue and white flags, and soon they open-



ed fire on the besiegers. At the same moment they rushed to the walls and manned them. The Chinese Generals of the Left, Center and Right were stationed with their respective forces before the three gates Ch'il-sŭng, Ham-gu and Po-t'ong. The General-in-chief Yi, with a banner in one hand and a drum-stick in the other, rode swiftly from one division to another encouraging the men. His forces could hardly be held in check, they were so eager, in spite of their long, cold night march, to rush at the wall and scale it. They were not long kept from their desire, for at eight o'clock word was given for the whole assaulting force to advance to the wall. The cannon thundered, the fire-arrows flashed through the air, the very ground fairly trembled with the noise of battle and the tramp of eager feet. One of the fire-arrows alighted in the quarters of the Japanese general-in-chief and it was soon in flames, which rapidly spread to all the surrounding buildings. The Japanese guarded the walls with the greatest gallantry, and with spear and arrow, hot water and stones they made it quite impossible for the Chinese to effect an entrance. The wall bristled with weapons, so that in the words of a native chronicler it was "a hedge-hog's back." So it happened that the Chinese forces fell back from the fierce defense of the Japanese. Many of them contemplated a general retreat and started to leave the field, but Gen. Yi, who was always found where most needed, saw the defection of his men and, pursuing them, struck off the heads of a few as an example to the rest. Then he turned and cried, "Fifty ounces of silver to the first man to set foot upon the battlements of P'yŭng-yang." This was doubtless a more powerful appeal than he could have made had he called upon their patriotism or love of glory. Immediately the tide of battle turned. A Chinese captain, Nak Sang-ji, a man well along in years and whose proportions were so ample that the Korean chronicler says of him that he weighed a thousand pounds, led on a company of men and by a mighty effort succeeded in reaching the top of the wall. He held his ground there while others could scale the wall at his back, and so an entrance was effected. The Japanese began to desert the wall, and soon the Chinese entered by the Po-t'ong and Ch'il-sŭng gates, while the Korean allies entered by the Ham-gu Gate. By this time the Japanese had entirely

left the wall and had massed themselves as best they could in various parts of the city, determined to make a desperate stand. The Chinese infantry and cavalry both swarmed in on every side and all Japanese stragglers were cut off, while the fight throughout the city became general. Before the Japanese could firmly establish themselves upon the hill and in other defensible parts of the town they lost two captains, 2,285 men, and 45,002 weapons of various kinds, besides 1,015 Koreans whom they had held as captives.

Many of the Japanese had taken refuge in various government buildings which they had barricaded as best they could. The Chinese went to work systematically to burn these down, and in the few hours remaining before the fall of night nearly half of the entire Japanese force succumbed to the weapons of the Chinese. One instance will suffice to illustrate the method of procedure. Many of the Japanese had taken refuge in a large building on the wall, well up on the side of the mountain and looking directly down upon the waters of the river. Gen. Yi had it surrounded with piles of wood, the timbers of houses and hewn logs, and these were set on fire. The entrapped Japanese then had the choice of roasting to death or leaping down upon the ice of the river. Hundreds chose the latter alternative, but the ice was not strong enough to stand the tremendous strain and they were all engulfed in the river and carried under the ice below. As for those that remained, it is said that the smell of burning flesh could be discerned a-quarter of a mile away.

Gen. Konishi had taken refuge with a large body of troops in a building called the Yŭn-gwang-jŭng, very near the Ta-dong Gate which opens directly upon the water front. Night had fallen and the fight had lulled for a time. What took place at this time may be open to some doubt. The Korean account says that the Chinese commander sent a message to Konishi demanding the surrender of his whole force and that Konishi replied, "Our remaining force is small and we wish to evacuate the city and retreat if we may be allowed to leave quietly." It is affirmed that Gen. Yi consented to this and left the Ta-dong Gate unguarded, and in the dead of night the Japanese troops passed swiftly out and crossed the river. On the face of it this statement is hardly credible, but judging



